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THE GIFT OF THE HOLY GHOST.

*From the Times and Seasons.*

Various and conflicting are the opinions of men in regard to the gift of the Holy Ghost. Some people have been in the habit of calling every supernatural manifestation the effects of the spirit of God; whilst there are others that think there is no manifestation connected with it at all, and that it is *nothing* but a mere impulse of the mind, or an inward feeling, impression, or secret testimony or evidence which men possess, and that there is no such thing as an outward manifestation. It is not to be wondered at that men should be ignorant, in a great measure, of the principles of salvation, and more especially of the nature, office, power, influence, gifts and blessings of the gift of the Holy Ghost, when we consider that the human family have been enveloped in gross darkness and ignorance for many centuries past, without revelation or any just criterion to arrive at a knowledge of the things of God, which can only be known by the Spirit of God. Hence, it not unfrequently occurs, that when the elders of this church preach to the inhabitants of the world, that if they obey the gospel they shall receive the gift of the Holy Ghost, that the people expect to see some wonderful manifestation, some great display of power, or some extraordinary miracle performed. And it is often the case, that young members in this church, for want of better information, carry along with them their old notions of things, and sometimes fall into egregious errors. We have lately had some information concerning a few

members that are in this dilemma, and for their information make a few remarks upon the subject.

We believe in the gift of the Holy Ghost being enjoyed now as much as it was in the apostles' days. We believe that it is necessary to make and to organize the priesthood—that no man can be called to fill any office in the ministry without it. We also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost. We believe that holy men of old spake as they were moved by the Holy Ghost, and that holy men in these days speak by the same principle. We believe in its being a comforter and a witness-bearer—"that it brings things past to our remembrance, leads us into all truth, and shews us of things to come." We believe that "no man can know that Jesus is the Christ but by the Holy Ghost." We believe in it in all its fulness and power, and greatness and glory; but whilst we do this, we believe in it reasonably, reasonably, consistently, and scripturally; and not according to the wild vagaries, foolish notions, and traditions of men. The human family are very apt to run to extremes, especially in religious matters; and hence people in general, either want some miraculous display, or they will not believe in the gift of the Holy Ghost at all. If an elder lays his hands upon a person, it is thought by many that the person must immediately rise and speak in tongues and prophecy;

this idea is gathered from the circumstance of Paul laying his hands upon certain individuals who had been previously (as they stated) baptized unto John's baptism; which, when he had done, they "spake with tongues and prophesied." Philip, also, when he had preached the gospel to the inhabitants of the city of Samaria, sent for Peter and John, who, when they came, laid their hands upon them for the gift of the Holy Ghost, for as yet he was fallen upon none of them; and when Simon Magus saw, that through the laying on of the apostles' hands, the Holy Ghost was given, he offered them money that he might possess the same power—Acts, viii. These passages are considered by many as affording sufficient evidence for some miraculous, visible manifestation, whenever hands are laid on for the gift of the Holy Ghost.

We believe that the Holy Ghost is imparted by the laying on of hands of those in authority; and that the gift of tongues, and also the gift of prophecy, are gifts of the spirit, and are obtained through that medium; but then to say that men always prophesied and spoke in tongues when they had the imposition of hands, would be to state that which is untrue, contrary to the practice of the apostles, and at variance with holy writ; for Paul says, "to one is given the gift of tongues; to another the gift of prophecy; and to another the gift of healing." And again, "do all prophesy? do all speak with tongues? do all interpret?" evidently shewing that all did not possess the several gifts; but that one received one gift, and another received another gift; all did not prophecy; all did not speak in tongues; all did not work miracles; but all did receive the gift of the Holy Ghost; sometimes they spake in tongues and prophesied in the apostles' days, and sometimes they did not. The same is the case with us also in our administrations, while more frequently there is no manifestation at all that is visible to the surrounding multitude; this will appear plain when we consult the writings of the apostles, and notice their proceedings in relation to this matter. Paul, in 1st Cor. xii., says, "Now concerning spiritual gifts, brethren, I would not have you ignorant." It is evident from this that some of them were ignorant in relation to these mat-

ters, or they would not need instruction. Again, in the xiv, c., he says, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." It is very evident from these scriptures that many of them had not spiritual gifts; for if they had spiritual gifts, where was the necessity of Paul telling them to follow after them? and it is as evident that they did not all receive those gifts by the imposition of hands, for they as a church had been baptized and confirmed by the laying on of hands; and yet to a church of this kind, under the immediate inspection and superintendence of the apostles, it was necessary for Paul to say "follow after charity and desire spiritual gifts, but rather that ye may prophesy;" evidently showing that those gifts were in the church, but not enjoyed by all in their outward manifestations.

But supposing the gifts of the spirit were, immediately upon the imposition of hands, enjoyed by all in all their fulness and power, the skeptic would still be as far from receiving any testimony, except upon a mere casualty, as before; for all the gifts of the spirit are not visible to the natural vision or understanding of man, indeed very few of them are. We read that "Christ ascended into heaven and gave gifts unto men; and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers"—Eph. iv. The church is a compact body, composed of different members, and is strictly analogous to the human system; and Paul, after speaking of the different gifts, says, "Now ye are the body of Christ, and each one members in particular; and God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?"—It is evident that they do not, yet are they all members of the one body; all members of the natural body: are not the eye, the ear, the head, or the hand? yet the eye cannot say to the ear I have no need of thee, nor the head to the foot I have no need of thee; they are all so many component parts in the

perfect machine—the one body—and if one member suffer, the whole of the members suffer with it; and if one member rejoice, all the rest are honoured with it.

These, then, are all gifts; they come from God; they are of God; they are all the gifts of the Holy Ghost; they are what Christ ascended into heaven to impart, and yet how few of them could be known by the generality of men. Peter and John were apostles, yet the Jewish court scourged them as impostors. Paul was both an apostle and prophet, yet they stoned him and put him into prison. The people knew nothing about it, although he had in possession the gift of the Holy Ghost. Our Saviour was “anointed with the oil of gladness above his fellows,” yet so far from the people knowing him, they said he was Beelzebub, and crucified him as an impostor. Who could point out a pastor, a teacher, or an evangelist by their appearance; yet had they the gift of the Holy Ghost. But to come to the other members of the church and examine the gifts as spoken of by Paul, and we shall find that the world can in general know nothing about them, and that there is but one or two that could be immediately known, if they were all poured out immediately upon the imposition of hands. 1 Cor. xii., Paul says, “There are diversities of gifts, yet the same spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the spirit is given unto *every man* to profit with all. For to one is given, by the spirit, the *word of wisdom*; to another the *word of knowledge*, by the same spirit; to another *faith*, by the same spirit; to another the *gifts of healing*, by the same spirit; to another the *working of miracles*; to another *prophecy*; to another *discerning of spirits*; to another *divers kinds of tongues*; to another the *interpretation of tongues*. But all these worketh that one and the self-same spirit, dividing to each man severally as he will.” There are several gifts mentioned here, yet which of them all could be known by an observer at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other, yet if a person posses-

sed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or, suppose a man had the gift of healing or power to work miracles, that would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? Or if he had the interpretation of tongues, unless some one spoke in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible, the gift of tongues and the gift of prophecy. These are things that are the most talked about, and yet if a person spoke in an unknown tongue, according to Paul’s testimony, he would be a “barbarian to those present.” They would say that it was gibberish; and if he prophesied they would call it nonsense. The gift of tongues is the smallest gift, perhaps, of the whole, and yet it is one that is the most sought after; so that according to the testimony of scripture, and the manifestations of the spirit in ancient days, very little could be known about it by the surrounding multitude, except on some extraordinary occasion as on the day of Pentecost. The greatest, the best, and the most useful gifts would be known nothing about by an observer. It is true that man might prophesy, which is a great gift, and one that Paul told the people—the church—to seek after and to covet, rather than to speak in tongues: but what does the world know about prophesying? Paul says, that it “serveth only to those that believe.” But does not the scripture say that they spake in tongues and prophesied? Yes, but who is it that writes these scriptures? Not the men of the world or mere casual observers, but the apostles—men who knew one gift from another, and of course were capable of writing about it; if we had the testimony of the scribes and pharisees concerning the out-pouring of the spirit on the day of Pentecost, they would have told us that it was no gift, but that the people “were drunken with new wine;” and we shall finally have to come to the same conclusion that Paul did, that “no man knows the things of God but by the spirit of God;” for with the great reve-

lations of Paul, when he was caught up into the third heaven and saw things that were not lawful to utter, no man was apprised of it until he mentioned it himself fourteen years after; and when John had the curtains of heaven withdrawn, and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time until the final winding up scene—while he gazed upon the glories of the eternal world, saw an innumerable company of angels and heard the voice of God—it was, in the spirit on the Lord's day, unnoticed and unobserved by the world.

The manifestations of the gift of the Holy Ghost, the ministering of angels, or the developement of the power, majesty, or glory of God, were very seldom manifested publicly, and that generally to the people of God, as to the Israelites; but most generally when angels have come, or God has revealed himself, it has been to individuals in private—in their chamber—in the wilderness or fields, and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night—came to Paul unobserved by the rest of the crew—appeared to Mary and Elizabeth without the knowledge of others—spoke to John the Baptist whilst the people around were ignorant of it. When Elisha saw the chariots of Israel and the horsemen thereof, it was unknown to others. When the Lord appeared to Abraham, it was at his tent door. When the angels went to Lot, no person knew them but himself, which was the case probably with Abraham and his wife. When the Lord appeared to Moses, it was in the burning bush, in the tabernacle, or on the mountain top. When Elijah was taken in a chariot of fire, it was unobserved by the world; and when he was in the cleft of a rock, there was loud thunder, but the Lord was not in the

thunder; there was an earthquake, but the Lord was not in the earthquake; and then there was a *still small voice*, which was the voice of the Lord, saying, “what dost thou here Elijah?”

The Lord cannot always be known by the thunder of his voice, by the display of his glory, or by the manifestation of his power; and those that are the most anxious to see these things are the least prepared to meet them; and were the Lord to manifest his power as he did to the children of Israel, such characters would be the first to say “let not the Lord speak any more, lest we his people die.”

We would say to the brethren, seek to know God in your closets, call upon him in the fields, follow the directions of the Book of Mormon, and pray over and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess. Ask the blessing of God upon all your labours, and every thing that you engage in; be virtuous and pure, be men of integrity and truth, keep the commandments of God, and then you will be able more perfectly to understand the difference between right and wrong, between the things of God, and the things of men; and your path will be like that of the just, “which shineth brighter and brighter unto the perfect day.” Be not so curious about tongues, do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare, and a curse instead of a blessing. We may at some future time enter more fully into this subject, but shall let this suffice for the present.

Many individuals, at different times and in various places, have become much interested in the doctrines of salvation, which the servants of the Lord have been commissioned to proclaim in these last days. The declaration which they

have made of Jesus Christ, the Messiah, has been received and admitted as orthodox; the call made by them upon believers to repent and be baptized in the name of Jesus for remission of sins, has been acknowledged to be ac-

cording to the word of divine truth, while the promise they have made of the reception of the gift of the Holy Ghost, together with the testimony they have borne of being in possession of it, have not been denied; yet still the cry is, we want more evidence, we want something irresistibly to convince us that it is indeed the work of the Lord. But we would solemnly ask, what would satisfy them, what would be deemed a sufficient evidence, when the word of the living God is not enough, when the promises of the Son are not sufficient, and when the Holy Ghost witnesseth by the mouth of the servants of the Lord to the reality of the blessings they enjoy?

Let us further examine this subject in order that we may lead individuals thus influenced to a consideration of their true position, that, ere it be too late, they may render the obedience of faith, in order to find acceptance with God.

In all ages of the world men have been prone to reject the ways of the Lord and the teachings of his servants, and to establish systems of their own; or, in other words, to leave the fountain of living waters, and to hew out to themselves cisterns, broken cisterns that could hold no water. But at all times, in every age, the grand distinction between the systems of men and the kingdom of God has been, that the votaries of the former have been in darkness and involved in conjecture, supposition, and obscurity, while the servants of the latter have enjoyed the privilege of knowing the truth, whereby all doubt, all conjecture has passed away, and a positive certainty with regard to their position before God, and the reality of their glorious privileges has been enjoyed by them. So it was in the days of Adam, and of Enoch, and of Noah, and of Abraham the friend of God, and of Moses; and, indeed, at all times, and by all who have given God credence for integrity, and have rendered from the heart the obedience which he has demanded. So it is at this day. Ages have passed away, darkness has covered the nations and gross darkness the people; religious systems have arisen in almost countless numbers and variety; many gospels have been preached, save the gospel of the kingdom; but now, in the Lord's own time, hath he again sent forth the light of truth—inspiring his servants to go

and make proclamation of the gospel of the kingdom—to lay before the nations the plan of salvation in its original simplicity—and to bear testimony that God is true; and that he that believeth and is baptized shall be saved, and that he that will not believe shall be damned: and these signs shall follow them that believe—in my name shall they cast out devils—they shall speak with new tongues—they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. And yet, with these glorious promises appended to the gospel and uttered by the lips of the Redeemer, impious man requires something more! Yes, the creatures to whom God has given a capability to comprehend the plan of acceptance with himself, and ability to render the obedience demanded, and for whose encouragement the Saviour hath made the foregoing glorious promises, dare to hesitate, to call in question the veracity of God and reject his counsel against themselves, by not rendering that obedience to which is appended the promise of the Holy Ghost. Oh! the blindness of fallen man, and the deceitfulness of the human heart, who shall not lament its gross iniquity, who shall not fear the consequences pending over the disobedient? While on the other hand who shall not admire the long-sufferance and forbearance of God, in sparing those that thus insult his majesty and refuse to be satisfied with the promises of heaven. Oh, how many, we have much reason to fear, will be found thus to have been the dupes of Satan in the day of the coming of the Son of Man, when he shall come to take vengeance on them that know not God and obey not his gospel. Yes, on them that know not God. And how should they know God? He had put that unspeakable privilege within their reach; for if they would have believed his word, he would have given them power to become the sons of God, and the spirit of his Son, the gift of the Holy Ghost would have been imparted unto them, whereby they would have been enabled to have cried, Abba, Father; and the coming of his Son to take vengeance on the wicked and disobedient, would not have overtaken them unawares, inasmuch as they were no longer servants ignorant of

their master's will, but fellow-heirs with Christ, to know and inherit all things.

Truly, then, do we lament for those that remain in disobedience, yet recognizing the principles of truth; riches may be theirs, the respect of men may be theirs, the comforts and the luxuries of life, with all the amiable endearments of education and refinement may be theirs; a power to comprehend the plan of salvation is theirs, ability to render obedience is theirs, and the judgments to be inflicted upon the disobedient *will* be theirs, unless they speedily repent and give the God of heaven credit for integrity, by giving heed to his word and obeying the truth.

We feel that the servants of the Lord have done their duty towards many whose character and position we have been contemplating, and in all patience have endeavoured to lead them to the obedience of faith; and we feel as though the spirit within us would no longer plead with them, but rather prompt us to shake our garments and cleanse our feet against them.

But we have placed as the title of these remarks, the phrase "sign seeking," and we feel desirous of examining the subject a little further, in order to shew the unsatisfactory nature of the evidence of signs. Let something of a supernatural character be wrought before such, and what would be the result? Where is their ability to distinguish between that which is wrought by the power of God, or that which is effected by the power of Satan. Know they not, that in the last days many signs and wonders shall be wrought by the powers of darkness, and of so marvellous a character as to deceive, if it were possi-

ble, the very elect? Should an individual, with the power of the Egyptian Magi, transform his rod into a serpent, would it prove him to be a man of God? Most assuredly not; therefore, how should they know still, whether the work were of God or not, so long as they refuse obedience to that gospel, by which alone they can obtain a capability to judge all things?

But we are aware that the remark may be made that we have been urging the promise of the signs following those that believe as an inducement to obedience, and as an irresistible evidence to the believer of the truth, and are now pleading for the unsatisfactory nature of supernatural signs to establish truth; true, and we trust we are consistent in both, for it is "the Spirit itself that beareth witness with our spirit that we are the children of God." And let us remember that the spirit that we receive, is a spirit that judgeth *all* things; while they who refuse obedience to the commandments of God, refuse to enter into covenant with him by the great law of adoption, are destitute of this spirit and of the power consequent upon it, to enable them to truly estimate the nature of any sign that may be given. Here is the peculiar privilege of the Saint; he having obeyed the commandments of the Lord, can know of the doctrine whether it be of man or of God; while he that refuses obedience may witness signs, wrought by different agencies to the day of his death, yet shall he not be able to distinguish the evil from the good, and will most assuredly perish in his wilful disobedience and rejection of the counsel of God.

EDITOR.

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#### QUESTIONS ANSWERED.

**Question.**—Suppose a conference consist of several branches, having no high priest over them, and any difference or difficulty occurs, to whom ought they first to apply for the purpose of getting matters settled; that is, should they appeal to the presiding elder of the conference, or to the presidency at Liverpool?

**Answer.**—It is always best to circulate evil as little as possible. They ought by all means to apply to the presiding elder of the conference. If the affair cannot be settled

by the authorities of the conference, then is the time to refer to the presidency.

**Question.**—How far does the authority of teachers and deacons extend with regard to preaching before the world? That is, have they a right to go out to new places and labour for themselves, or can they preach after a meeting has been opened by an elder or priest?

**Answer.**—The official duties of teachers and deacons are exercised in connexion with the church only, for they are standing

officers to the church to be always with it, and to watch over it, according to the revelations given. They have no right to go forth to open fresh places, and in so doing are out of order, and running when they are not sent.

They are not called to preach at all; but in their situation in the church, in the absence of an elder or priest, or by their permission when present, are to warn, expound,

exhort, and teach, and invite all to come to Christ.

But there is still one great principle which must not be overlooked or forgotten by any Saint, male or female, which is, that every one warn their neighbour, and bear a faithful testimony to the work of God; by this means many have been led to hear the servants of the Lord, and to render the obedience of faith.

THOMAS WARD.

#### THE MORMONS OR LATTER-DAY SAINTS, WITH THEIR PERSECUTIONS.

*Extracted from the Times and Seasons.*

Mr. Taylor, Sir.—Since Mr. Smith has retired from the editorial department, and the responsibilities are now placed upon you; I feel disposed to write the following communication for insertion in your valuable paper, upon the subject of your persecutions. As I have been an eye witness to many of them, since the organization of your church, I cannot longer remain in silence and do justice to my own feelings. Notwithstanding I am not particularly partial or prejudiced, either for or against any sect, still I am in favour of all parties enjoying equal rights under a free and independent government. This right seems to be torn from you as a people, and for what? the only answer that is or can be given is, because of your religion, and nothing else. This nation has long boasted of her free, independent, and religious institutions; but she can no longer boast of her glory and true republicanism, for those laws, and those constitutions made by her ancestors, are now trampled upon and trodden by their children; and in place of peace, tranquillity, and repose, tyranny and oppression reigns. This republic has justly been termed the mart of nations, attended with peace, equity, justice, and every blessing and fortune of life; but when the wicked rule, the honest and virtuous mourn, and I am fully persuaded that could the fathers of this nation rule, as they once ruled, the scene would be changed—your rights and liberties would be restored—and persecution cease; but, as it is, persecution has followed your church from the beginning; particularly Mr. Smith, your presiding officer: he has borne more and greater contradictions than any man since the dispensation of the Saviour. Notwithstanding his life has been sought, and his enemies have gathered around him like thick clouds of darkness, ready to cut him off at one single blow; yet he has always had some warm-hearted friends, who have pleaded his cause under the broad folds of the constitution; and, I conclude, will so long as they have influence and power to act. The course

that was pursued against him and your church, by the executive and people of the State of Missouri, recently renewed by Gov. Reynolds and ex-Governor Carlin, is an open violation to their own oaths; not only so, but is in direct opposition to the constitution of either of the States, as well as of the United States, and is derogatory to the character, genius, or policy of any people, nation, or government. This same course which has been pursued against you, as free born citizens of those United States, is the same which has, in many respects, proven the downfall of other nations which were once great and mighty, but have dwindled away, and their original character can only be traced by searching the pages of ancient history. The Jews crucified the Saviour—killed the apostles and prophets because of their religion; but the result which immediately followed was severely felt, and is to this day.—Now if the Jews were scourged for their iniquities, we may expect this nation to be scourged also. Although neither they nor their rulers have personally crucified the Saviour, yet they have suffered the same acts of violence; and, regardless of all consequences, and without the least particle of law, have injudiciously, and contrary to all laws, forced your church by the edge of the sword, point of the bayonet, and mouth of the cannon, to flee from one state to another to seek safety among strangers, without a place to lay their heads; while others were slain, and their bones left to bleach upon the plains, a scene which is almost without parallel in the history of nations. Never have I seen or read of such tyranny and oppression, in modern times, as I witnessed during a short stay of a few weeks while in Far West, where your troubles arose like mountains, and descended upon you like torrents. Surrounded with the most wicked and savage, whose very looks and unconstitutional acts surpassed in malignity and cruelty the acts of the demons of darkness! his darkest deeds would sink into insignificance before them and his satanic majesty

would blush by reason of being out-generalled by his liege subjects the inhabitants of Missouri. One of your last public persecutors of any note, seems to be that great (little) man General Bennet, of whom Lucifer can boast, because he executeth his will far beyond his expectation, while the balance of his servants fear and tremble as they see the day approaching.

Bennet will be called home to receive his reward; then the last struggle will be made, and "gathering hosts will be seen around Nauvoo," or some other place (this is the same time I suppose Bennet refers to in the N. Y. Herald, when Mr. Smith, together with his associates, will tremble at the sight of such an innumerable company all arrayed in martial order); then Bennet will no doubt expect to gain the victory, and exalt his kingdom above the stars and bear universal sway; but alas, his imaginary happiness is already blasted! his influence gone!

his heart is sick! his soul is faint! and he is nigh unto cursing and burning; when he, like Jonah's gourd will wither away, his name be forgotten and blotted out from the generations to come, together with his associates who have been accessory to the shedding of blood.

In conclusion, I can safely say I never have seen anything derogatory to the character of Mr. Smith as a christian or prophet; but he has every where proclaimed against wickedness and abominations, for which his life has been sought; but I think he will at last come off victorious, together with his afflicted people (if you are what you profess to be), and your enemies will call for the rocks and mountains to fall on them to hide them from the presence of the Lord and the glory of his power.

I am your friend, sir, in your rights and liberties, in honesty and virtue.

J. C. S. ¶

#### EXTRACT OF A LETTER FROM ELDER LEVI RICHARDS.

Elder Thomas Ward, Dear Sir,—Brother Robert Horn, who came from England with me last September, is about returning by way of Liverpool for his family, by whose favour I have the opportunity of reminding you that I have not altogether forsaken England or the inhabitants thereof.

Eight months from Liverpool, yet only some six weeks since I found the "beautiful city," in which landed four or five hundred the day I arrived, and more or less almost every day since. The day before yesterday a large company came in—I believe mostly English emigrants—I was informed about one hundred and eighty; another company is expected every day from Kirtland. The rivers run into the sea, yet it is not full; so with this place, the more that come, the more room there seems to be for them. There are many engaged in building, and houses seem to spring up almost like mushrooms in a night; every week makes a manifest change in the appearance of the city.

The reported improvement of this place, the three years I have been absent, is fully realized by the actual observation. It is generally healthy, peaceful, and quiet. The new-comers generally appear to be well satisfied with the place and the prophet. Elegant steamers are passing on the river daily, from one to half-a-dozen; the walls of the temple are going up steadily, and the Nauvoo house is receiving particular attention.

Truth is making its onward way, and prejudice is cracking beneath its ponderous weight; reports from abroad are mostly favourable, messengers are going to and

fro in this land, and some to other nations and people, and I believe a few to the British Isles, among whom I have heard elder Hadlock's name mentioned.

President Joseph Smith has preached twice since I have been here; the first time on the resurrection, when he made every thing appear so simple and natural that it seemed as though I had always been familiar with it. When the trump shall sound, kindred who are sleeping together in the same tomb will rise up, strike hands, and salute each other as familiarly as travellers who had lodged in the same room would do, when awaking in the morning from the sweet sleep of the night, who had not seen each other for a long time. The father would say "My son! my son!" and the son, "My father! my father!" and inquire after their kindred who are not with them, for some time must intervene before those who are resurrected in England and America, or different parts of the world can come together. Jacob and Joseph's bones must be carried up from Egypt, and be buried in the tomb of their fathers (an honourable burial) that they may be together in the resurrection; how desirable that the Saints should gather, that they may learn how to *live* together, *die* together, and *rise* together. These are only a few hints, I cannot tell it and make it live as he did.

I have no new testimony to bear concerning the prophet and the people in this place; the testimony we gave in England cannot be impeached.

Affectionately yours, I am  
LEVI RICHARDS.

## TO THE SAINTS.

We feel to address a few words to the Saints generally, and to the priesthood in particular, on the importance of the position they occupy amongst mankind. We are anxious that correct views of this subject should be entertained by all. The great drama of time has been passing as it were before us; labourers have gone into the vineyard in the morning, at the third, sixth, ninth, and now at the eleventh hour. The work of all the former ones has been overcome and trodden down, but the work of the eleventh hour shall be effectual; it shall not be overcome by the powers of darkness, it shall triumph, it shall stand for ever; all powers shall fall before it, for as it is written "the God of Heaven shall set up a kingdom that shall *never* come to an end." Such, then, is the important nature of the work with which we stand connected; let, then, our thoughts, words, and actions be agreeable to the position we occupy. Let us seek continually to be under the influence and guidance of the Spirit of God, to be awake to everything that will tend to the advancement of the cause of truth.

Often do we hear the cry, "your people are not a righteous people, and there is nothing like sanctity about them." But who, we would ask, made such a one a judge of righteousness? It is true we are not aiming to look dejected, and affecting a something which we do not feel; we are not seeking to extend our countenance to some orthodox length, or to aim at some imaginary standard we may have pictured before us; but while we would indignantly spurn the many specious and hypocritical appearances that surround us, we would earnestly exhort all to the cultivation of holiness, without which no man shall see the Lord. Let us flee the appearance of evil, as those that have been separated from it and have been born of God; and let our righteousness be to stand ready and to do the will of God, of whatsoever nature it may be. We are aware of the false notions that obtain amongst the religionists of the day with regard to this subject. With many it is almost a sin to smile; to indulge in the harmless gambols of the children of

your household is sinful levity; while some almost fear to pitch their voice in the tone that nature gave them, and think that righteousness consists in groaning and in prayer, and in being of a sad countenance; but, brethren, ye have not so learned Christ; let your righteousness be manifested in doing the will of God, in holding yourselves ready to fulfil his high behests, and to do whatsoever he has commanded you—reflecting that the work you are connected with is the great consummating work in which the powers of darkness shall be overcome, and righteousness and truth shall be triumphant.

Seek to be under the constant influence of charity—of that love which the spirit of the Lord can alone impart; learn to bear with each others infirmities and to bear one another's burdens, and so fulfil the law of Christ. See that ye put away from amongst you all offences; learn to pardon and forgive; suffer much rather than obstruct the progress of the kingdom of God; never occupy the position of one whose conduct becomes a barrier to the progress of the work of the Lord.

Let the Saints remember that the great work with which they are connected will eventually eradicate all the evils of the curse of sin; that the selfishness of human nature will be effectually destroyed, and inasmuch as they are under the influence of the Spirit of God, they will learn to love not in word only, but in deed and of a truth; they will manifest that the love of God dwelleth in them, by the exercise of that benevolence to which the spirit of the Lord will ever prompt them, and they will prove to all around them that their happiness in a great measure is formed and increased by making others happy.

Let, then, the greatness of the work in which we are engaged have its due influence upon all connected with it; let every man warn his neighbour, and bear a faithful testimony to the work of the Lord, knowing that the time is at hand, and each reflect who has entered into covenant with God, that they have enlisted into the army of the Most High, to be arrayed against principalities and powers, both of earth and hell, for all

will be combined in the struggle; wherefore, it behoveth us to be clothed with the whole armour of God, remembering that "no man that warreth entangleth

himself with the affairs of this life, that he may please him who hath chosen him to be a soldier"—2 Tim. ii c. 4 v.

EDITOR.

EXTRACT FROM A LETTER BY P. P. PRATT.

*Lawrence Hill, Bristol, August 24th, 1843.*

Dear Brother Ward,—According to promise, I take the first opportunity of sending you a copy of elder P. P. Pratt's letter, extracted from the *Times and Seasons* of April 1st, 1843, which I should wish to see published in the STAR if you think proper.

I remain your brother in the gospel,

THOMAS SMITH.

EXTRACT.

*Alton, April 1st, 1843.*

Dear Brother—I take this opportunity to communicate a few items of important news to you and the church in general. Brother Lorenzo Snow arrived in St. Louis last Wednesday from England, with about 250 emigrants for Nauvoo. They are now lying on a boat bound for Nauvoo as soon as the river opens. They sailed from England some time in January, and bring a copy of the *MILLENNIAL STAR* and some private letters, under date of January the 1st. From these we learn the painful fact, that our dear brother and fellow-labourer, Elder Lorenzo Barnes, is gone to be with Christ; he lingered some weeks with a fever, and at length died in the triumphs of faith.

He died on the morning of the 20th of December last, at Idle, near Bradford, the first messenger of this last dispensation who, for Christ's sake and the gospel's, has laid down his life in a foreign land.

In this dispensation of Providence an entire people are called to mourn. Brother Barnes was everywhere known, and uni-

versally beloved as a meek, humble, and zealous minister of the gospel, who has laboured extensively for many years with great success. Such was his wisdom and prudence, and such his modesty and kindness, that he won the friendship, not only of the Saints, but of thousands of various sects and of those who made no profession. In short, his was the favoured portion which falls to the lot of but few men, even among the great and good. He was loved and esteemed by many, and hated by few in all the wide circle of his acquaintance. But in the midst of a useful career on earth, he is suddenly, and to us, unexpectedly called away to a higher and more glorious field of action with the spirits of the Just, in the high council of the King of kings. His spirit now justly claims an honoured seat; his voice is now heard in the deliberations of the high and mighty ones, who are the principal movers in the great events of the dispensation of the fulness of times; whilst his body lies sleeping far away from his native shore on a distant island of the sea.

No father, or mother, or kindred was near  
To receive his last blessing or drop a kind tear;  
With heart-broken anguish to weep o'er his tomb,  
Or adorn it with roses of richest perfume.

Yet he was lamented with many a tear,  
By hearts full of sorrow, by souls as sincere,  
Who in solemn procession repaired to the grave,  
To mourn for the stranger no kindness could save.

'Twas a tribute from souls he had won for his Lord,  
Yea, brothers and sisters made high by his word;  
Whose love was as strong, and whose friendship as pure,  
Whose grief was as heartfelt as heart can endure.

His name and memory will be dear to thousands, and will be handed down to all generations as one who has devoted his time from early youth in the service of his God and of his fellow-creatures, and has laid

down his life for Christ's sake and the gospel's, to find it again even in life eternal.

I am, in haste, yours in the new covenant,

P. P. PRATT.

## Editorial.

AGENCIES of power are in operation around us, derived from different sources and employed for the accomplishment of very different ends; but that power which shall eventually be triumphant, before which all other agencies shall yield and acknowledge its superiority, is the power of truth. God is truth—his word is truth, and they that receive that word in the love of it, are influenced by a principle of truth, at the effects of which the world is amazed already, and we venture to say will be much more so, as the purposes of the Almighty roll onward, and his grand designs towards the human family are more fully developed.

THE MORMONS.—This Joe Smith must be set down as an extraordinary character, a prophet-hero, as Carlyle might call him. He is one of the great men of this age, and in future history will rank with those, who, in one way or other, have stamped their impress strongly on society.

Nothing can be more plebian, in seeming, than this Joe Smith. Little of dignity is there in his cognomen; but few in this age have done such deeds, and performed such *apparent* miracles. It is no small thing, in the blaze of this nineteenth century, to give to men a new revelation; found a new religion, establish new forms of worship; build a city, with new laws, institutions, and orders of architecture; to establish ecclesiastical civil, and military jurisdiction; found colleges; send out missionaries, and make proselytes in two hemispheres; yet all this has been done by Joe Smith, and that against every sort of opposition, ridicule, and persecution. This sect has its martyrs also, and the spirit in which they were imprisoned and murdered, in Missouri, does not appear to have differed much from that which has attended religious persecutions in all ages of the world.

That Joe Smith, the founder of the Mormons, is a man of great talent—a deep thinker, and eloquent speaker, an able writer, and a man of great mental power, no one can doubt who has watched his career. That his followers are deceived, we all believe; but, should the inherent corruptions of Mormonism fail to develop themselves sufficiently to convince its followers of their error, where will the thing end? A great military despotism is growing up in the fertile West, increasing faster, in proportion, than the surrounding population, spreading its influence around, and marshalling multitudes under its banners, causing serious alarm to every patriot.—*The Sun, New York paper.*

We have made the foregoing extract in order to show the light in which the progress of the Lord is viewed by men of the present day. The writer, like many others, appears to be struck with the magnitude and importance of the things that have been effected, which he characterises as *apparent* miracles; and he is just in his remarks on the subject; yet how is it that individuals like him do not come fairly and honestly to the examination of the principles by which these apparent wonders have been brought about? Surely the doctrines that are so seriously affecting multitudes in both hemispheres, must in themselves contain some unusual incentives to action; and if the writer be a sort of state physician, as many editors assume to be, he ought surely to probe the disease to the seat of its origin, that the evils he anticipates might be averted.

Now we are a people that seriously invite all parties to the strictest scrutiny of our principles, and will ourselves afford every facility in our power to enable individuals to understand them. But to this the people are not much given, but like the writer of the foregoing article, take it for granted that the system is full of "inherent corruptions;" and while they cannot but wonder at what has been accomplished by means apparently so inadequate, yet are ready to join in the general cry of the bigot and oppressor.

Exactly so was it with the Former-day Saints and their principles, they were said to be seditious and to turn the world upside down, and were persecuted as evil characters, either for something with which they were falsely charged, or for something which their enemies anticipated they were likely to effect.

So is the progress of the gathering together of the people of God looked upon at

the present day ; and as the writer concludes his remarks by saying, that it is " causing serious alarm to every patriot." But such a conclusion arises from false notions with regard to the principles of the Saints, as well as the object in view. We have ever been the friends of humanity, and the lovers of good order and freedom, and are ready to maintain and fulfil the laws of the land in which our lot may be cast, but at the same time we wish to receive justice at the hands of others, and to enjoy, unmolested, the comforts which the blessing of heaven upon our industry can procure.

We must still let the world wonder at the progress and growing power of the Mormons (so termed), and can assure them that the work will still roll onward, and no power shall be able to say unto it, " thus far shalt thou go, but no farther," for the hand of the Lord is set to accomplish his own purpose, and who shall stay him.

Our latest intelligence from Nauvoo, by letter, and the arrival of several individuals either for their families, or for other purposes, affords us much joy, all things are prospering well, while the enemies who are seeking the overthrow of the prophet and his people, are utterly confounded, or caught in the snare they have laid for others.

The late rumour of our beloved President having been arrested by some agents of Missouri, and of his subsequent deliverance was not without foundation ; his escape was effected by the authority of the law, and a procession of more than a mile in length accompanied his return to Nauvoo, headed by the men as prisoners, who had been attempting with false writs to arrest him, and who will have to take their trial before the authorities of the Supreme Court of the United States at Springfield.

The signal manner in which the God of heaven has manifested himself on behalf of his people, and of his servant the Prophet, calls for the gratitude of all the Saints ; and we rejoice to know that our beloved President is not forgotten in the prayers of the faithful in this country ; and we sincerely ask our Heavenly Father still to protect him in all righteousness and integrity, and enable him honourably to finish the work he has given him to do. Amen.

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We shall feel grateful to receive, from time to time, reports of well-attested cases of healing, for as it is the privilege of those who have become obedient to receive the signs promised, it may not be unprofitable to publish occasionally, for the benefit and encouragement of the Saints, cases in which the power of the Lord has been signally manifested, although we are aware that the Saints generally are so accustomed to witness the manifestations of the Spirit, until their wonder is scarcely excited at what once produced an uncommon interest. We have said well-attested cases, and should wish the communications we solicit to be of a definite character.

While making known our wish in this respect, the idea struck us—what should we have thought of such a request, while we stood in connexion with the sectarian world ? Had such an idea been broached, we feel convinced that we should have been immediately classed with the superstitious and the fanatic ; and yet it is written in the New Testament, the book of christians, the acknowledged guide of most professors of religion, " Is any sick among you ? let him call for the elders of the church ; and let them pray over him, anointing him with oil in the name of the Lord : and the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins they shall be forgiven him." We should think that the contemplation of this single subject would alone be sufficient to convince any

one of the gross darkness with which the people are enveloped ; in fact, the multifarious systems of religion devised by man, are at so great a distance and so unlike the religion of the New Testament, that we cannot but be struck with the contrast, and wonder that any one should ever mistake the one for the other.

Indeed, we can scarcely read a page of the New Testament but we meet with either a narrative of some event, a manifestation of some power, or an inculcation of some doctrine which is quite foreign to the religions of modern times ; and any one that might make a communication of a similar character, would be termed an impostor or a fool.

We no longer wonder at the declaration of the prophet, that in the day of destruction, "it shall be with the *priest* as with the people ;" for while we look with abhorrence upon the slave-holder who deprives his fellow-beings of liberty, we feel a much greater indignation against those whose business and living is to fetter the mind, and purposely obscure the truth, putting darkness for light, and causing man to falsify his God, and to prefer the precepts of his fellow.

How necessary is it, then, that both the teacher and the taught should *repent* and believe the gospel, entering into the kingdom of God by the door which he has opened, and receiving of that illuminating influence which will enable them to look back in astonishment at the hole of the pit from which they were dug, wondering that they had been so long in darkness, when the very element of their existence ought to have been light itself.

Having a knowledge that we have received the authority of the holy priesthood to make proclamation of the fulness of the gospel, and to minister in the ordinances thereof, and feeling the responsibility of our calling, we almost shudder at the thought of men assuming an authority of themselves, not having received their commission from the Lord, and going forth in the continued proclamation of principles which they know are contradictory to the word of God.

Our language may be thought to be harsh, but it is no less true, as a very little examination of the word of God will abundantly prove ; hence, in reference to the most important principles that can possibly affect us, it is written that the Spirit of the Lord should lead us into *all* truth, which must necessarily be by its own revelations ; that it should bring things to our remembrance and show unto us things to come.—The professor and teacher of religion reads this and can comprehend it, but stands up before the public to deny it.

Again, it is declared by our blessed Saviour, that various signs shall follow the believer ; and, again, the public teacher of religion is not ignorant of the varied enumeration of those signs, but in the discharge of his ministerial duties he directly gives the lie to the declaration of the Son of God.

Again, it was the declaration of the servant of the Lord, under the influence of the spirit of truth, unto those that believed in the Son of God—"repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost.—Now, we have heard the almost idolized pastor of a congregation declare that such was a horrible doctrine.

But once more it was declared by the Son of God, that except a man be born of water and of the spirit he cannot enter into the kingdom of God.—Multitudes of divines (so termed) of the present day, reject this glorious doctrine of the Son of God, and virtually declare it to be a positive untruth.

We therefore feel fully justified in warning the priest as well as the people, to lay aside all the maxims of men, and coming to the simplicity of the gospel, receive his precepts, and render that obedience which the Lord God requires.

## EVENTS OF THE TIMES.

Manifestations of the approaching end of the present state of things, together with various signs of the judgments about to come to pass are thickening around us. Various parts of England have lately been visited by terrific thunder storms, accompanied by showers of hailstones of a magnitude, on some occasions, never before witnessed in the memory of persons now living, causing a great destruction to the various grain in the fields, some of which is as flat as if it had been rolled; and in the neighbourhoods where these visitations have been, the crops are materially damaged.

**DREADFUL FIRES IN LONDON.**—The metropolis bids fair to eclipse Liverpool altogether, in the extent and frequency of its conflagrations. On Saturday morning, the 19th August, about two o'clock, a fire broke out at Topping's wharf, on the east side of London-bridge, adjoining Fennings' Wharf, where the great fire occurred in 1836. The result was the destruction of Watson's telegraph office, Messrs. Wards' turpentine and oil stores, Topping's warehouses, and St. Olaves' church, and many of the adjoining buildings were more or less injured. Several vessels lying at the wharf also took fire, and were likewise more or less injured. The schooner *Chesa*, of Weymouth, and the *Cornwall*, of Truro, were burnt down to the water's edge. The damage to the buildings is roughly estimated at £100,000. The amount insured in different offices was £58,500. In the course of the Saturday morning a singular scene was exhibited in the ruins of the church, viz., the celebration of two marriages on a platform, erected in the south east corner of the church for that express purpose. The fire was burning during the whole of the ceremony in the north gallery, the engines playing at intervals.—Whilst this fire was still raging, another broke out on the premises of Mr. Newberry, manufacturing chemist, Fetter-lane, Holborn. It was attended by a dreadful explosion of gunpowder, by which Mr. Newberry and two of his lodgers, Mr. and Mrs. Rose, were killed. Two sisters of Mrs. Rose, named M'Crendle, were also burnt to death. The premises were destroyed. About the same time a fire broke out at the house of a Mr. Jones, tea-dealer in High-street; but it was extinguished before much damage was done.—Another fire occurred at Mr. Seymour's rope warehouse, in Pudding-lane. The premises were almost entirely destroyed. On Monday morning, the 14th, a fire broke out in an extensive but unoccupied mansion in Cambridge-square, Edgware-road, which was burnt to the ground. The adjoining mansion, which belongs to Mr. Stephenson, the eminent railway engineer, sustained considerable injury. The *Sun* of Tuesday evening, the 15th, gives a list of nine other dwelling-houses, in different parts of Lon-

don, at which fires had occurred between Sunday and that time! From the circumstances attending many of them it is thought that incendiaries have been work.

**DREADFUL STORM AT PHILADELPHIA.**—A terrific storm visited Philadelphia on Saturday, the 5th ult. The wind blew a complete hurricane, the rain poured down in torrents, and tremendous peals of thunder mingled with the roaring of the gale and the rushing of the waters. Great numbers of houses were unroofed, and several blown down; the water in some of the streets was six feet deep; many vessels were driven ashore or sunk at their anchors; the damage to property was immense, and several lives were lost. Darby Creek bridge was swept away with two young men upon it. A house in the neighbourhood was carried away by the flood, and its inmates, a woman and four children, were drowned. Several were killed by the fall of buildings, and great numbers seriously injured. The storm was felt at New York and other places, but apparently with much less severity.

**GREAT FLOOD AT CHESTER—LOSS OF LIFE AND PROPERTY.**—The following letter, which we have received from Chester, by a private hand, gives a full account of the terrible disasters in that neighbourhood. It bears the date of Sunday, and comes from a gentleman who was in the vicinity at the time.—Chester and its vicinity are bowed down beneath the chastening hand of Providence. The borough and its neighbourhood present scenes of desolation, such as, in the absence of the terrors of war, have never been seen in this State. Our shores are strewn with wrecks, our streets filled with ruins, and from every section we hear tales of horror and desolation and death, sufficient to appal the stoutest heart.—In the afternoon the rain became heavy beyond description. It fell as if in a mass. The very hills were sheeted with water; and in the valleys, runlets became creeks, and creeks were swollen into rivers.—A freshet was of course anticipated; but a flood, such as ensued, could not have been anticipated. It is said that the passengers in the afternoon boats saw a water spout burst upon the

heights between Ridley and Chester creeks; but though any fall of rain, however copious seems inadequate to have produced the subsequent flood, there is no satisfactory evidence of the existence of a water spout. About six o'clock, it was found that Chester creek was rapidly rising.—Every effort was instantly made to place such property as was moveable out of the reach of danger, but so instantaneous was the swell of water, that the next moment left no feeling but the instinct of self preservation.—The stream rose, it is said by some, six feet in five minutes; others aver that it rose six feet in one minute. The water poured down as if a wave of the sea had been swept onward by an earthquake. In about two hours it had risen 23 feet. The neighbouring creeks were swollen in the same proportion; and the roar of the impetuous torrents rang for miles through the country. The flood swept irresistibly onward.—The dams built for its restraint were as reeds before the ocean that rushed by; the channels were lost, and the vast volume of waters spread over the plain, tearing up the largest trees, and sweeping factories and buildings, like bubbles, upon its surface.—Fortunately this took place before dark, or the scene would have been even more terrible than it was. In Chester, the torrent rose as if by magic, and swept angrily through the streets. The buildings which were most frail were swept away: and from others females were borne through the angry and rushing waters half dead with affright. Houses, dams, bridges, boats, and an immense mass of lumber, furniture, mill wheels, &c. shot by upon the current. At length, while the assembled citizens gazed, with white lips, upon the ruin, the railroad bridge, built at an enormous expense, was lifted from its foundations and flung down the stream.—The next to follow was the suspension bridge.—This structure was one of which every enlightened American was proud, as it was the first chain-bridge built in the world. Europe has since claimed the invention: but here, stood—alas! it stands no longer, the proof, erected thirty years ago, that to America belongs the credit of having invented and constructed the first suspension bridge. When the mass of matter, which shot upon the stormy and roaring torrent, struck the bridge, it swayed and groaned, and at length after a moment's resistance, its vast iron fastenings gave way with a crash, and the chains, as they grated upon each other, sparkled and flashed like lightning. It swung heavily for a moment, and fell into the flood.—The water now swept through several of the lower streets. I saw this morning a house in the middle of one street, and a shallop in another, left there by the

receding stream. The nature and extent of the injury done, could not then be estimated, but it was with a dismay that approached despair, that the citizens saw the flood roll into their store houses and sweep their hard earnings away. This morning, however, disclosed in part the extent of the ruin. It was found that wharves, tan-yards, machine shops, storehouses, lumber and coal yards, &c. had been either carried off by the flood or ruined by the inundation. Messrs. Eyres, Kitts, Brobst, Paxton, &c. are severe sufferers. But the consequences in Chester are trivial in comparison with those which have occurred higher up on the Chester and Ridley creeks. Every bridge, or nearly every one on those two streams, has been carried away. Many of these were costly and substantial structures, and it will cost an immense sum to replace them. Most of the mills and factories upon those streams have shared the same fate. The factories of Mr. Crozer, of Mr. Dickson, of Mr. Riddle, and others, have been swept away. Immense numbers of bales of cotton, boxes of goods, barrels of dyewoods and barrels of flour, have been carried down to the Delaware, or scattered upon the meadows into which the flood, in its fury, broke and deposited its spoil. It is believed that all the dams are gone. The pecuniary loss to individuals is frightfully great; and that which has fallen upon the county is not less appalling. The lowest estimate of loss is 25,000 dollars—but this is made up, to a great extent, upon conjecture. The county will probably be constrained to raise, by loan, the means of reconstructing her bridges, as all intercourse between the different sections of the country, is now cut off. But the loss of property, terrible as it is, is inconsiderable to the loss of life with which this affliction of Providence has been attended. It is believed that not less than twenty, and probably as many more, persons have been drowned. At one place on the Chester creek, an entire family, that of Mr. Rhoads, consisting of himself, wife, and two small children, found it impossible, so instantaneous was the rise and rush of the torrent, to escape from the house, and all perished. At the hour mills, a devoted mulatto woman, finding that Mr. Flower was in great danger, attempted to rescue him, but the sudden dash of the flood swept her away, and she was engulfed. Mr. Flower, who was in an upper story of the mill, leaped from the window into a tree; here he remained until the torrent tore up the tree and swept it onward. He, however, succeeded in getting hold of the branches of another tree that resisted the tide, and he was saved. Several bodies have been found upon the shore and in the